

of their bodies falls into vases placed underneath, and when all has dropped from them and they shrink and dry up he commands them to be taken down and buried, and with the fat and moisture in the vases they say he makes ointments with which he anoints himself in order to enjoy long life—which is his belief—and also to be proof against receiving harm from sorcerers.¹

The Baganda of Central Africa used to kill men on various Customs occasions for the purpose of prolonging the king's life; in all cases observed it would seem to be thought that the life of the murdered man Baganda

was In some mysterious fashion transferred¹ to the king, so that to prolong the monarch received thereby a fresh accession of vital energy. the king's For example, whenever a particular royal drum had a new skin put on it, not only was a cow killed to furnish the skin and its blood run into the drum, but a man was beheaded and the spouting Human blood from the severed neck was allowed to gush into the drum, ^{victims}

" so that, when the drum was beaten, it was supposed to add fresh [^]der [^]life and vigour to the king from the life of the slain man.² invigorate

Again, at the coronation of a new king, a royal chamberlain was ^{the kin}s-chosen to take charge of the king's inner court and to guard his wives. From the royal presence the chamberlain was conducted, along with eight captives, to one of the human shambles [^]there

he was blindfolded while seven of the men were clubbed to death, only the dull thud and crashing sound telling him of what was

taking place. But when the seven had been thus despatched, the bandages were removed from the chamberlain's eyes and he

witnessed the death of the eighth. As each man was killed, his

belly was ripped open and his bowels pulled out and hung round

the chamberlain's neck. These deaths were said to add to the

King's vigour and to make the chamberlain strong and faithful.³

Nor were these the only human sacrifices offered at a king's coronation for the purpose of strengthening the new monarch.

When the king had reigned two or three months, he was expected to hunt first a leopard and then a bushbuck. On the night after

the hunt of the bushbuck, one of the ministers of State
caught
a man and brought him before the king in the dark ;
the king
speared him slightly, then the man was strangled and the
body
thrown Into a papyrus swamp, that it might never be found
again.
Another ceremony performed about this time to confirm
the king
in his kingdom was to catch a man, bind him,
and bring him
before the king, who wounded him slightly with a spear.
Then
the man was put to death. These men were killed to
invigorate
the king.⁴

¹ J. Dos Santos, *Eastern Ethiopia* ^ (London, 1911), pp. 27 sq.
bk. "ii. chap. 16 (G. M'Call Theal's ^ Rev. J. Roscoe, *The
Baganda, Records of South-Eastern Africa*, vii. p. 200.
289).
² Rev. J. Roscoe, *The Baganda* pp. 209 sq.